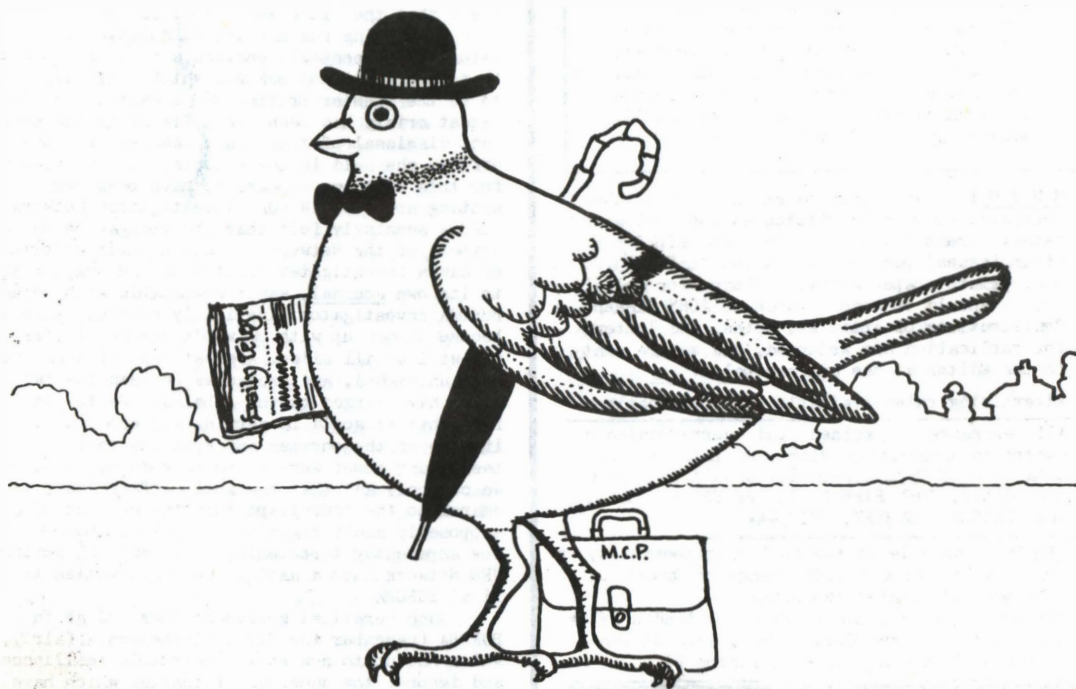


# MUFON

New Series 7

Summer 1977



***DOVES ARE JUST MIDDLE-CLASS PIGEONS!***

Peter Rogerson goes to the limits of the New Ufology

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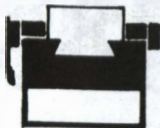
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link with FSR may strain the amicable relations which have been built up over recent years with BUFORA and Contact UK. This would be the real tragedy of the whole affair. FSR is a respected independent voice. It would be a terrible waste if this independence is compromised by either of the parties in dispute, leaving MUFOB as the only independent British UFO journal. Such a monopoly would be on no-ones interest.

We are sure most ufologists would join us in asking for more guarded tongues in future.

## EDITORIAL NOTES



### UNSETTLED UFOLOGISTS...

It was in the first issue of MUFOB, almost ten years ago, that the above heading appeared over an Editorial commenting on some now-forgotten quarrel that at the time appeared to be shaking ufology to its foundations! It is perhaps all too symptomatic of the lack of clear progress in our field that the title is as appropriate today.

Disturbing rumours are circulating about the latest in a seemingly endless series of schisms that have afflicted BUFORA, which still lays claim to be the premier British UFO organisation. The latest crisis has been precipitated by the apparent dismissal of Miss Jenny Randles from the offices she held in the Association. The reason for this anathema appears to have been her setting up of UFOIN (UFO Investigators Network). BUFORA seemingly felt that the obligation on the members of the Network to submit their reports of cases investigated firstly to FSR, rather than to its own Journal, was incompatible with being a BUFORA investigator. Inevitably however, this has become mixed up with a whole slate of personal ill-will on all sides. A great deal of aggro has been unleashed, and exchanges between the two sides have verged on the libelous. We do not feel that it would be serving any good purpose if some of the phrases and epithets that have been slung about were to be reproduced here, and we can only add that the whole affair seems to be nearer to the schoolyard than the conduct of a supposedly adult organisation. Miss Randles is now apparently threatening to expand her Northern UFO Network into a nationwide organisation to rival BUFORA.

Such heretical movements come and go in BUFORA (remember the Nigel Stephenson affair?), which has up to now shown remarkable resilience, and ignored the numerous obituaries which have been written for it (not least by this very Bulletin!). However MUFOB seems a fairly tight ship, and BUFORA may this time have picked on someone nearer its own size.

MUFOB maintains an Olympian detachment over such squabbles, and our views on the ultimate futility of all UFO groups have been expressed ad nauseam in these pages. However, we are most concerned at the possibility that FSR may find itself dragged into this quarrel. UFOIN's direct

Continued at foot of column 1.

## DOVES ARE JUST MIDDLE CLASS PIGEONS

Notes at the limits of the New Ufologies

PETER ROGERSON

In order to define the limits ufology has now reached I put forward the following propositions

● We must recognise that a crisis exists in the subject, and that attempts to define it in terms of a classical world view have failed.

● One of the central features of this crisis is the conservatism of the 'scientific ufologists'. By tradition the ranks of the 'sensible' ufologists have been filled largely by technologists and engineers, or by laymen sharing their world view. This is the nuts-and-bolts world view of classical physics, not that of contemporary physics. (One cannot but note that this classical view dominates school physics. Is this a cause of the fall in interest in science among students?) Many of the ideas readily condemned by scientific ufologists are easily discussed by the philosophers of contemporary physics. (1)

● Ufologists in general are ignorant of parapsychology, which they confuse with spiritualism and occultism, a term so vague as to be devoid of meaning. For an example of this ignorance, see the farcical 'booklist' in the BUFORA Investigator's Manual (Reviews, MUFOB NS 6)

● Once realising that parapsychology is not a set doctrine, we can assert, as John Keel contends that UFO research "rightfully belongs to psychical research", because only within parapsychology can one see the interdisciplinary platform needed. It is here that the physicists, psychologists, philosophers, anthropologists and sociologists are meeting. It is here that the new world views are being discussed, combined and debated.

● We are suffering not so much from a lack of theories; but, on the one hand from a great number of potential theoretical models which could be applied to the UFO problem, and on the other from a basic unwillingness by UFO researchers to apply such concepts to the subject.

● The domination of the Extramundane Intelligence type of hypothesis (which often fails to define what it means by 'intelligence') is a major drawback to progress within the field. Such hypotheses taken literally tend to become cumbersome and virtually untestable. They tend to alienate scholarly opinion away from the subject, and divert attention away from more profitable, percipient oriented approaches.

● We must acknowledge that our culture contains certain in-built blockages to discussion. Our world-view is very much conditioned by what the psychologist Liam Hudson has termed the "Cult of the Fact" with its worship of the concrete, and an accompanying denigration of the creative aspects of the psychic.

Therefore we find that in our culture to say that a UFO experience is a dream evokes powerful hostility. To say "he dreamt it" is regarded as implying that the experience is valueless. Yet in many other cultures that would be a high accolade. Within the 'common sense' view of our culture, dream experiences are of no validity, yet in many tribal societies they are more valid and meaningful than those of so-called daylight reality. Again our friendly positivist ufologists is quick to dismiss the experiences of Miss Z (2) or Mr L (3) because they occurred in hypnagogic states. Yet it is in such states that the inspiration of many writers, artists and composers has come. Richard Bach 'saw' the story of his mystical novel Jonathan Livingston Seagull in a hypnagogic vision (4). William Blake received the inspiration for his art in a like manner.

● An even more deeply ingrained belief system is that there must be one single, unique, answer universally valid for all. Perhaps this is not true. Let me emphasise that I am not just repeating the truism that UFO experiences are generated by a multiplicity of stimuli, but that there may not be one true answer in any given case; and that the question "Is there a UFO phenomenon?" may not have a yes/no answer.

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Let us now try to find out what we are really studying. For a start, what we read in books and magazines and in our own INTCAT are stories, which we might call UFO RECORDS. All documents, unless directly written or spoken by the alleged percipients, constitute UFO records (5). Those stories actually spoken or written by the percipient constitute the actual UFO REPORTS. These are still stories. We are certain that UFO records exist because we can actually read them. Similarly one can inspect letters or recordings of the UFO experients telling their stories, so we know that UFO reports also exist. We can feel that it

is very probable that at least some of these records and reports indicate that people are having UFO EXPERIENCES, but short of having such an experience oneself we cannot actually prove it. However it would be extremely unlikely that for instance the several million Americans who, according to Gallup Polls claim to have had UFO experiences, might not have done so. Before totally rejecting such an idea one might note that while there are plenty of records, and indeed some reports of the 'phantom hitch-hiker', one entertains doubts as to whether any anyone has ever really had a phantom hitch-hiker experience. (No doubt several of our readers will now tell us they have had such an experience!)

However, we will bet on the overwhelming probability that people do have UFO experiences. Now the only reasonable experience of a UFO experience is an experience that people think is an UFO experience\*. The fact that in very many of these cases we are able to say with some certainty just what the original stimulus was that induced the experience, does not of necessity render the experience meaningless or worthless. The belief that once one has identified to one's own satisfaction the stimulus that has given rise to a particular UFO experience, then the matter is at an end and the account may be put in a waste paper basket is very mistaken indeed. On the contrary, a study of such cases may be of great value in determining why a given stimulus should induce UFO experiences in one person and not another.

At this point we should consider what the classical ufologist s consider to be the vital question. Are at least some of the high strangeness UFO experiences stimulated by some novel phenomenon? Here there are no clear answers. Indeed, our normal yes/no dichotomy may not apply at all.

A very useful as to whether such a phenomenon exists or not might be to determine if it can leave any physical effects after the termination of the experience itself. In fact only two such effects have been reported to any extent, photographs and traces, mainly holes in the ground. (Some supposed UFO 'artifacts' exist, and Jerry Clark has reminded me of Joe Simonton's pancakes. Are these really 'other' or are they mundane objects which the UFO experience has invested with a numinous quality?) The photographic evidence for the UFO phenomenon is not very impressive at all, and as the number of 'absolutely genuine' UFO photographs which turn out to be hoaxes increases from year to year, the reliability of this material as evidence for some 'other' becomes weaker.

The landing traces fall into a rather different category, for they remain crucially ambiguous and always capable of a variety of interpretations. For example, does a novel physical phenomenon create landing traces and induce

\* This apparent tautology is debated and justified in Dr. Westrum's paper Knowing about UFOs in MUFOB, new series 5, page 4.

ufo experiences, or where the traces already there and only given significance by the UFO experience, or again, can the witness create the traces himself, 'fake them' in a dissociated state in order to concretize an experience or enact it into 'our' reality? The number of possible interpretations is legion, but always tantalizing.

Such ambiguity is typical of parapsychology\* where the one 'foolproof experiment' never arrives, and where the very notion of the repeatable experiment seems out of place. Nor are such odd effects confined to parapsychology. There are a number of anomalous effects in both physics and chemistry, where non-repeatable results seem to have occurred. One recent example is the search for the ultra-heavy elements, where similar kinds of always ambiguous evidence turns up (6).

However, if we are dealing with an 'other' or not, we can make some general comments about the UFO experience.

It is ambiguous. It does not seem to be amenable to reductive study. Just at the moment that the Great Solution seems at hand new experience to the contrary turns up. This is Harney's 'Rainbow Effect' or 'Guerin's Law'. In some way also the collectivity of UFO records and reports, and also perhaps experiences, seems to possess properties that the individual items do not. Like a mirage that dissolves when one approaches too close but reappears when one steps back. UFO researchers have used the analogy of radio, searching for a discrete signal in a welter of meaningless noise. I suspect they will find we are dealing with 'meaningful noise', a structured noise, whose structure is uncaused. Perhaps another analogy is the transfer of information without energy exchange, the presumed mechanism of ESP - note the statistical nature of many ESP experiments.

Perhaps a concrete example will give a suggestion of what such an idea could mean. Recent studies (7) of the great 1954 French wave are showing that many of the records of that period were fake, and that some of the reports were hoaxes. Suppose then that every one of the cases on the BAVIC line turned out to be a hoax or newspaper invention, yet calculate as we may, BAVIC cannot be exorcised.

Two of the best known 'laws' of ufology are the Law of Time and the Law of Population Density. Added together they suggest that one is much more likely to have a UFO experience at night in the country than at mid-day in a busy city street. A plausible interpretation of this is that the UFO experience is inversely correlated to the level of sensory input. This is significant, because apparitional and other metachoric experiences are generally assumed also to be inversely correlated to the level of sensory input. Apparitional experiences tend to occur to people in relaxed situation, whilst dreams are notoriously nocturnal:

\* Compare with apparitions, alleged materialisations, etc., and the various ambiguous traces supposedly left by mystery animals.

What is the relationship between the 'real' UFO experience and the hoax? Let me suggest the following model. In the real experience the experient is 'taken into' Magonia from consensus reality, whereas the hoaxer 'brings out' from Magonia, enacting its reality into our world, by an artistic process like literature or drama. The evidence suggests that the inspiration for both 'experience' and 'art' is the same. The artist (whether culturally approved or not) seeks to 'communalise his personal experience. The much derided hoax (eg Scorton) may be quite seriously regarded as a true naive art form, through which the suppressed talents of the artist are given an expression. This culturally vetoed art can be as deep and as profound as any culturally legitimate art (8).

When we ask about the reality of the UFO experience the only reality we can sensibly talk about is that experienced by the percipient, and not whether this corresponds with some hypothetical 'absolute reality'. This phenomenological approach is one by which we should recognise the validity of each individual's experience as a thing in itself, rather than just as a means of discovering the nature of potential generators of such experiences. Our further axiom is that no experience, however absurd from our commonsense world view, is to be discarded and denuded of meaning.

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Now I wish to comment on the 'transmutation' of certain UFO stories. The archetypal 'contact' story describes contacts with benevolent space-men. Latterly we have contact with impersonal beings who regard man as a laboratory rat. From our viewpoint - that of UFO experience giving an insight into the human condition - we must seek to understand these stories in their historical and cultural context.

In the early stories the vision of the future is one in which humanity is in control of the machine. This is a basically humanistic and optimistic vision, a product of that naive optimism of the fifties. In these stories one can see echoes of the 'liberal imperialist' attitudes of pre Vietnam America. This naivety perished in that war. We no longer believe in the saving power of technology. In the more modern stories technology is no longer liberating humanity but is essentially oppressive and a dehumanising force. We must recognise that we are presented with a vision not so much of the forces from Zeta Reti-culli but of the sense of alienation from our own technological world. The fundamental phenomenological nature of the abduction experience is the sense of being seized by impersonal forces which reduce our humanity to nothing. The seizure becomes a metaphor for our sense of being abducted by our technological society (9). Thus we find ourselves in a situation to those in tribal societies who feel helpless before the natural world. Conversely the Space Brother mythology shows similar features to those tribal communities who feel at home in their environment.

Let us now consider some of the ufological mythologies and try to find what meaning can be discovered in their apparent absurdity.

I will first comment on what is superficially the most absurd yet most dynamic - the UFO as Demon mythology (10). One possible impetus for this belief system is just that alienation from technology discussed above. We can translate 'UFO as demon' into 'machine as demon'. The metaphor is necessary, for in the modern world even the most dedicated anti-materialist finds it hard to denounce his or her car or washing machine. However much we may deplore technology, we are unwilling to reject any particular part of it. However the UFO can become the ultimate essence of machine, machine per se. It is on this symbol that the scarcely formed fears and frustrations of the people can be projected. The artist has no such inhibitions, he can people his world with any number of truly demonic motorcars and man eating television sets.

Clearly these mythologies appeal not just to fears of technology. Technology itself becomes a metaphor for a whole spectrum of social change, and off loss of status of various groups within the community. These mythologies generate mass movements which offer total liberation from the terrors of alienated selfhood.

Yet there is something much deeper here, for the UFO also symbolises the totally demonic. It is a symbol of all that which is really damned and excluded in order to preserve the coherence of the cultural universe of consensus reality and the integrity of the ego itself. As this 'damned and excluded' the UFO exists as a symbol on the horizons of our collective consciousness. It is the symbol of the Ultimate Outsider, the very hint of whose existence threatens our ontological security. Everything is at stake, precisely because the UFO symbolises, in this context, that which cannot be accommodated in any system whatever. Such an image must also serve as a symbol of the rejected and excluded aspects of our own personalities.\*

Such mythologies arise in contexts in which eschatological speculations are rife. Ira Progoff (11) has argued that "end of the world" fears are the major mythological force of our time. Such myths tend to occur in times of severe social dislocation. The eschatological vision occurs in a fair majoratory of other contemporary mythologies.

The 'Ancient Astronauts' is one such, which can be examined in some detail. When stripped of its modernistic imagery it proves to be a true recapitulation of more traditional forms. It can be summarised thus (12): In the 'time before history' mythological beings communed openly with mortals. As a result of some cosmic catastrophe,

\* The various depth psychologists would argue that this represents a rejection of the unconscious. The situation must be more complex, as many of the 'UFO as Demon' adherents may surrender totally to the unconscious in a manner exactly similar to the spiritualists and the contactees, a standard shamanistic response.

(6)

usually a violation of taboo by man or the beings, the contact was severed. In 'history' only certain individuals (shamans, contactees, illuminati, etc) can commune with the mythological beings. Within the context of the AA mythologies these beings are the ancestors. In this framework the notion of the return of the ancestors (or the mythic realm in general) has clear eschatological overtones. If the break between the sacred and the profane inaugurated 'history', then the 'eternal return' will end it. (Eg. the Second Coming of Christ, The final incarnation of Vishnu etc.)

Two points seem appropriate. Firstly that this mythic origin of man contrasts with our rational knowledge of man; in exactly the same way certain societies argue that while children are factually born of their mothers, they are 'really' born of all Mother Earth.

Secondly, the attitude to technology shown through the Ancient Astronaut cults is interesting. Although there is a clear exaltation of technology it is worshipped as a sovereign power in its own right, rather than as a servant of humanity. The mythology of Dione (13) for example, is based on total surrender to technology, however capricious it becomes. Despite the mutual hostility shown by UFO as Demon and AA mythologies, they share many common features; a rejection of humanism, total self surrender to a system, a reduction of mythology to literal history, as well as a marked hostility to evolutionary concepts and hence to man's kinship with 'the animal'. Above all a general statement of man's existential helplessness. This is a fundamental sensation of the abduction experience.

The shamanic nature of the contact experience is increasingly evident. In this framework the 'shaman' enters the mythological realm, where he is given supernatural gifts. He is able to enact the events of the 'dreamtime' into consensus reality, and can enter and leave that realm at will. The ordeals of shamanic initiation show features similar to those of some abduction experiences. abductees talk of tests, examinations or even 'ordeals'. In one case the abductee said that his heart was removed and replaced. This correlates closely with the shamanic initiation ritual in which the shaman's entrails are 'removed' and 'replaced' with magic entrails. The contactee or abductee may often claim to possess new powers and some kind of expanded consciousness. Sometimes these powers can be collectively experienced. For example he may claim to be able to affect the physical environment, to possess ESP or some other wild talent, or to have become a healer or witch.\* These gifts are part of the repertoire of all shamanistic cults.

The contactee may project a more extrovert, prophetic role than the shaman-contactee. The atypical shamanic UFO group could be that of James Cook of Runcorn, Cheshire. Cook's experiences merge into a general mediumistic background and he currently runs small healing circles in

\* There are those who would say Stella Lansing or Mrs Hamilton (Irish UFO News 2) are witches.

the locality. The opposite pole is represented by Arthur Shuttlewood, whose movement is decidedly evangelistic in tone. As far as we know Shuttlewood does not lay claim to and 'wild talents' other than the discernment of UFOs. By that we might mean that a wide variety of stimuli induce UFO experiences.

The contactee ideology organises a reformist attitude toward technology. It warns of the dangers of a technology gone wild, yet offers hope that a 'humanistic technology' is the metaphor for salvation. The technological features of the contactee story are derived from the wellsian vision. The decline of the belief reduces the mythic power of the contactee vision. The growing rumour of the 'lying ufonaut' reflects the lost power of the myth.

Let us take another example of the way UFO groups develop: Ray Stanford's Project Starlight International. (14) An examination of this group shows that it is a western example of a cargo-cult. Stanford claims that the concept of his 'UFO Detection Laboratory' was given him by the mythic beings who guide his destiny. Such a claim would be quite usual with Third World cargo-cults, where the cargo beings may appear to a visionary and order him to construct a surrogate airfield or other quasi-device in order to bring about the return of the mythological beings and the 'rightful cargo'. The cargo-cult often argues that the white man has stolen the cargo from its rightful owners. The loss of cargo becomes symbolic of man's alienation from a disintegrating world view.

The PSI cult is perhaps a syncretism of the cargo cult and the wide range of 'cults of the engineer' (Dianetics, Mankind United, etc). PSI and its parent organisation, Association for the Understanding of Man (AUM-note the initials) contain shamanistic, eschatological and manipulative ideas.

I suppose the central question is still being avoided. Are UFO experiences 'real'? The answer is surely 'yes' provided that we understand that their reality is not that of our western consensus. Lawrence Le Shan (15) tells of the various modalities of reality. One is the Mythic Reality where the various mythological beings are as real as motorcars in normal sensory reality. The only factor unifying each modality is that each proclaims itself the only true reality, all others are illusion. Therefore we might see how UFOs, ghosts and bogbarts may exist in the mythic reality but not in consensus reality. Believers and sceptics are both right. UFOs may 'really be' from outer space to Major Kehoe or may 'really be' illusions to Philip Klass.

One thing is certain. The great dreams of our time speak not to our intellect, but to the depths where elves and trolls still live. At times they seem to sweep beyond our control. The UFO investigator can never be immune. He is human, born into a culture and subject to its dreams and tides. He too can fall off the edge of reality, he too must take the heroic journey into the water at the foot of the cliff...

He too may discover that doves are just middle class pigeons.

REFERENCES on page sixteen.

# INTCAT

PART 12

AN INTERNATIONAL CATALOGUE OF TYPE I RECORDS

Compiled by Peter Rogerson

576 2 July 1955 0330 hrs  
STOCKTON (GEORGIA, USA) Mrs Wesley Symmonds was driving near Stockton when she saw five "bug eyed" creatures near the road. They were small beings with thin arms, large eyes and pointed chins. Two were turned away from the witness; one was bending over with something like a stick in its hand; and the fourth was facing her with its right arm raised. It had bulging eyes, a sort of cap, no visible mouth, a long pointed nose, a chin which came to a sharp point, and long thin arms with claws. (M365 - Humanoids p54 :: Stringfield p63 :: J B Delair - CRIFO Orbit 2,6 p4)

577 5 July 1955 2215 hrs  
CIRCLEVILLE (OHIO, USA) Two fishermen, Chuck Rihl and Dick Buskirk saw a brilliant square light at treetop height or just below, at Circleville Waterworks. (J B Delair - Contact UK - Circleville Herald, 6 July 55)

578 18 July 1955 0300 hrs  
PLESSIEL AIRPORT Nr ABBEVILLE (FRANCE) Mr Maupin and 5 other witnesses on the airfield were blinded by light from a disc shaped object 150m away. It left an orange glow in its trail. Flying slowly and silently, it hovered close to the ground near a metro station, but did not actually land, leaving towards the NW. A woodsman from Mareul-Caubert, Mr Rolle, saw the object half an hour earlier. It came from the direction of Amiens. (M366)

579 11 July 1955  
NEWPORT BEACH (CALIFORNIA) While in the Santa Catalina Channel 14.5km off Newport Beach, a motorboat owner reported a grey-white saucer shaped object spinning on its own axis, with vapour coming from each side, had descended near him, hovered for a few minutes then ascended into the clouds. (FSR1,4 p29)

580 20 July 1955 2300 hrs  
STERLING (ILLINOIS) A strangely manoeuvring blue-green light was seen by farmer A L Stewart and his wife from their farm porch. The light was bobbing up and down on the ground and followed a small ditch for 2 or 3 minutes, then rose up again, moving eastwards with a sliding motion. (J B Delair - Sterling Gazette, July 21 1955)

581 22 July 1955  
SANTA MARIA (CALIFORNIA) Several people observed a long silvery object emerge from the water. (Sanderson II, 38 - UFO Investigator IV,5)

(7)

582 22 July 1955 1730 hrs  
CINCINNATI (OHIO) A pear-shaped object hovered low, burning the witnesses skin and scorching a nearby tree. (UFO Evidence, p76 + J B Delair - CRIFO 2,6 p4)

583 August 1955 2200 hrs  
CAZERES (HAUTE-CARONNE, FRANCE) On a very dark night, Mrs Dejean noticed 2 egg-shaped objects with multicoloured lights in a field. Nearby were two small, bald men, 90cm high. When Mr Dejean saw this spectacle he got out a gun and went to warn neighbours. However his dog barked, and the objects took off at high speed, so that the neighbours only saw two large red stars in the sky. Traces 2-3m diam. were found. (Alain Gamard - LDIN 158, p14)

584 August 1955 (appx) Evening  
BATAVIA (OHIO) A brilliant object landed briefly. No further details yet. (Delair - CRIFO 2,6, p3 + Clips & Quotes E6, 1955, p3)

585 August 1955  
AGRINION (GREECE) Joannis Balayamis, a hotel manager, and truck driver Nikolaos Kakomas were driving along a country road when a luminous object flew over their truck. As the object flew over the engine died, and the men fainted. (FSR 1,4, p31)

586 August 1955  
CHAZY LANDING (NEW YORK) UFO enthusiast, James F Roddy claimed that while pursuing UFOs around country roads, a huge creature vaulted over his car. No further details yet. (Blocher)

587 1 August 1955  
BRONWOOD (GEORGIA, USA) While driving his jeep in Texrell Co. woods, Mr Whalley encountered a hairy humanoid creature 2m tall. It immobilised the jeep with some sort of apparatus. (Blocher :: Delair - CRIFO 2,7, p3/4)

588 1 August 1955  
SALON NR. ARLES (FRANCE) 2 people in a car saw a lighted disc 12m diam., dive towards them and hover about 30m above the road, then fly round the car and depart without noise. The witnesses who were tourists went straight to the Arles police. (M367 - France-Tireur, 3 Aug 55)

589 1 August 1955 2045 hrs  
WILLOUGHBY (OHIO) Driving home on this dark and cloudy evening, radio-TV storekeeper W E Sheneman noticed a red light 250-300m away. The light was on a dark shape. As the object descended, it illuminated the ground with two brilliant lights. Sheneman ran back to his house thinking that a plane was going to crash, where his wife and children were waiting in terror. By now the object was hovering over the garage at 15-30m alt. One red and one green light, both large, were shining. When these went off the family could see they were on a domed craft 25-30m diam., round with a tapering rear, the dome long and flat, illuminated with tiny lights. It emitted a noise like an electric fan, then 'flashed' across to nearby woods

(8)

where it hovered for five mins. before moving away slowly. Olsen 3-40-Atic :: UFO Evidence p114 :: Kehoe IV p237 :: M368)

590 5 August 1955 1430 hrs  
BUZANCY (ARDENNES, FRANCE) Messrs Ceisin and Mahieu saw 5 brown disc-shaped machines coming down and up again at great speed. One of them flew under the others, then 2 discs appeared to land 300m away near a German cemetery. The other flew away towards the south at tremendous speed. (M369)

591 6 August 1955 0100 hrs  
CINCINNATI (OHIO) An ovoid object giving off a white light so intense as to irritate badly the witnesses eyes, was seen sitting on the ground. It suddenly ascended and streaked away at incredible speed to the NW. (UFO Evidence, p97, 150 - Leonard H Stringfield :: CRIFO 2,6 p2)

592 16 August 1955 0400 hrs  
BRADFORD (WEST YORKSHIRE, ENGLAND) Lorry driver Ernest Suddards (35) and his 13 yr old son were driving a lorry down Roundhill St, when in the headlights they saw as appeared as a small human being. It was 1.2m tall, dressed in skin-tight black clothing, appeared to have its arms down by its side and feet together. It progressed in jerky movements and seemed to be dazzled by the headlights. On its chest was a circular silver disc with perforations, situated just below the throat. It moved forwards a few yards then turned abruptly down a passage below Mr Suddards home. The witnesses were very shaken, and sat in the cab unable to move, for some time. Investigations by police were fruitless. (Flying Saucer News, BFSB no. 10, p4 - Jack Ibsen :: M370 - Constance p242)

593 19 August 1955 2330 hrs  
BRADFORD (WEST YORKSHIRE, ENGLAND) Warehouseman Joseph Wood saw in a field about 800m from Roundhill St, a bright (like chromium plate), bullet-shaped object standing upright behind a small hillock, reflecting light from a nearby streetlamp. The object was about 3.6m tall & 1.2-1.5m diam. though the base was not visible. The object gave off a high-pitched buzz, "like a radio out of order, which made Mr Wood shudder, go cold, and hurry away. Returning past the spot at midnight he saw the object was still there, and a horse which approached it shied away. Mr Wood gave this information to Mr Suddards (qv) in a pub. (Flying Saucer News, BFSB, 10, p5 - Jack Ibsen :: M371 - Constance, p243)

594 20 August 1955 2245 hrs  
KENORA (ONTARIO, CANADA) Nightwatchman Adolf Engstrom and his employer H J Parsons of Parsons Airways, were at the sea-plane dock when they saw an object descend rapidly from low cloud in the west, to about 12m above the water some 60-70m away. It resembled two saucers put end to end, was about 1.5m diam. and 25cm thick, with a sort of hole at the centre. The object was silvery-white and sending out rays. It appeared to recede rapidly into the distance after about 4 mins. (Canadian UFO Report 2,1, p3 - B Bannon)

595 21 August 1955  
ANDERSONS FERRY (OHIO) Occupant report - no details at present. (Ted Bloecher)

596 21 August 1955 1900 hrs  
HOPKINSVILLE Nr. KELLY (KENTUCKY) Teenager Billy Ray Sutton went out to get some water from the well and saw an unconventional object land behind the farmhouse. About an hour later the household dogs began barking and two men at the back door saw a small glowing being approach, with arms raised above its head 'like someone being robbed'. It had large eyes. When it got within 6m the two men fired a .22 rifle and a shotgun at it, the shots hitting with a sound like 'I'd just hit a bucket'. Another being was fired at from a window; and another in a tree floated to the ground and scurried away when shot at. At 2200 hrs all 11 occupants of the house fled to the police, who searched the area without finding anything, although some 'unusual meteors' were noted. When the police departed the beings reappeared and were in evidence until the early hours of the morning. The beings had large heads, huge eyes and small bodies. Accounts of this affair are rather confused and the accuracy of this summary is in some doubt. (Hynek p150 - Bud Ledwith + Isobel Davies :: Valle 1b p173 - Saucerian Review Jan 56, p19 - Ms J Sanders :: Jessup III :: Constance p250 :: Humanoids)

597 25 August 1955  
GREENHILLS (OHIO) Four teenagers in a car saw a creature with a luminous body standing near a fire-plug. This case must be regarded as very dubious. (M374 - Stringfield 64 :: Delair - CRIFO 2,6, p.3 + Quotes & Queries E6 1955 p.3)

598 25 August 1955  
CHEVIOT (INDIANA) A man, who wishes to remain anonymous, reported that he had encountered a little man in similar circumstances to the four teenagers. (Bloecher - Donna Meiers)

599 25 August 1955  
BEDFORD (INDIANA) Two women were driving to the home of one of them, and as they neared the house they saw a white object with a black streak through the centre hovering near it. As the light on the object pulsed, so the house lights brightened and dimmed in unison. The frightened women drove back to town for their husbands, but when they returned the machine had gone. Semicircular impressions were left in the ground. (Richard Heiden - Maney & Wall pp.191,198 + UFO Evidence p.74, p.97 - Indianapolis Star 27 Aug 55)

600 26 August 1955  
CAMP WASHINGTON (OHIO) Master Bobby Perry was terrified by a green man on Henshaw St., and another child was in hysterics after the being looked in through his window. A youth who was masquerading as a spaceman denied responsibility. (Bloecher - Cincinnati Times-Star + Cincinnati Post, 27 Aug 55)

601 26 August 1955  
MT. AIREY (OHIO) Parents told police that their children had been terrified by a 'green being'. (Ted Bloecher)

602 29 August 1955 1400 hrs  
CASA BLANCA Nr RIVERSIDE (CALIFORNIA) Kermit Douglas and about a dozen of his friends were playing in his garden. As Kermit was wrestling with another boy he saw a hemispherical object, which disappeared. Then a hovering, spinning disc with spokes coming from it appeared, soon to be followed by more such objects..of various colours, mostly silver. These 'objects' were semi-transparent and continually appeared and disappeared with a musical note. Each time the children went into the house to call adults, the objects vanished. One of them now landed in a field some distance from the children. Kermit, and Wayne Gardner saw a fantastic being emerge from it. It was the size of a four-yr. old child, transparent, with a 'big red mouth, big red eyes, and four diamond shaped things where his nose should be'. It had 'two guns and a rifle' with which it paralysed two boys. Ronnie Strickland climbed a tree when 'a silver arm' beckoned to him, and he walked onto the roof, then off into thin air, falling 6m onto his head without injuring himself. Another youngster ran towards the craft 'hypnotised by its beauty' and had to be restrained by the others. Another boy claimed that a being with four arms and four legs told him to climb a certain tree. The other children hosed him and a friend from their perch before one of the strange machines hit the tree, breaking off a branch. The creature which communicated with the boy was dressed in something resembling satin. The exact sequence of events is very unclear, but the children struck investigators as being most honest. (FSR 1,5 p.16 - Creighton - Ouranus 11,4 p.67 - Clips, Quotes & Comments, E6 p.2 - Winona Cromwell - Jean Rowlands & Mary Starbuck :: Bloecher - Riverside Daily Press 30 Aug 55 :: Humanoids p.55 - Coral Lorensen - Saucer News, Oct, Nov 55)  
FSR GIVES INCORRECT DATE OF AUGUST 22ND

603 31 August 1955 0530 hrs  
MULBERRY CORNERS (OHIO) A man named Akenbrandt claimed to have communicated with the occupant of a UFO and reported this to the Air Force, who concluded that it was an hallucination. No further details at present. (Bloecher - Ufocat)

604 September 1955 (or following month)  
PLATTSBURG AIR FORCE BASE (NEW YORK) An Air Force employee saw a strange object on the ground outside a building. At that moment a huge figure in black threw open the door of another part of the building and peered in, causing the witness to faint. No further details at present. (Ted Bloecher - Unspecified press cuttings)

605 September 1955 (or following month)  
KWANGO, 80km EAST OF KAMPALA (UGANDA)  
Engineer L A Pelissier observed a glassy, light green object, at first hovering at about 450m. making a light humming sound; then descending and passing very close to him without landing. The machine appeared to be spinning (FSR 1,5 p.28)

606 September 1955 2000 hrs  
ST PIERRE DE FURSAC, CREUSE (FRANCE) Miss Meunier saw a luminous object coming from Marsac. It made three revolutions around the locality, before coming to rest just above the ground in the yard of the castle, some 100m from the witness. After remaining motionless for some minutes it took off, emitting a bluish colour, disappearing in the direction of 'La Camuzille'. (Bonabot - Giraud & Catinat UFO-OVNI p.11 - Jean-Gerard Dohmen)

607 3 September 1955 2115 hrs  
CINCINNATI (OHIO) Frank Flaig and his wife were driving slowly through Boomer Rd. on this moonlit night when they were startled to see a metallic sphere without lights or protrusions, descend before them. It went behind an unlit house 110m away. Flaig went to investigate and found the sphere, which was metallic grey, 1.2m diam., hovering 30cm above the ground. Mrs Flaig alone and frightened, called out, and at that moment the sphere began to rise soundlessly at a 45° angle. (FSR 1,5 p.28 - Orbit 2,7 p.2 :: Delair - Jessup III, p.296)

608 16 September 1955 1800 hrs  
BOISSEUGES (FRANCE) A young shepherd heard a whistling sound as a dark mass fell from the sky and a rush of air swept him from his feet. The object looked like a machine, with an opening where a stairway became visible. Two occupants were seen; one had a reddish face, bald head and very fine teeth. The craft was round, about 3.5m diam., 2m high, with a neon-like light. The occupants gathered some plants, then flew away to the northwest. (M375)

609 17 September 1955 Night  
TITICUS RESEVOIR nr BUSH PINE (NEW YORK)  
Frank and Eileen Bordes of The Bronx were fishing from a dinghy on the reservoir when they heard a loud splash and a 'gurgling' sound. Eileen saw an iridescent pink, mushroom shaped object rise about 60cm out of the water, then sink again. Frightened by this oddity, she asked to be rowed ashore, when they saw a brightening light 90m away from which two long parallel lines became visible. They seemed to come from an elongated object, 5m long, surrounded by turbulence. The couple had the impression of being watched. As they moved towards the object it sped towards them, as they retreated the object did so as well, reversing without turning, with no noise other than the turbulence. Eventually the craft sped away, the lights fading in the distance. The couple were known not to have had any previous interest in UFOs or spiritualism. (FSR 1,5 p.21 - Dr Paul Gray & Constance p.226 :: Cramp II, p.251)

610 23 September 1955  
MOUNT WASHINGTON (OHIO) Two red light sources were seen manoeuvring independently back and forth close to a hillside. (UFO Evidence, p.155)  
TYPE ONE STATUS UNCERTAIN.

611 18 October 1955 1610 hrs  
WEST HAMPESTEAD (GREATER LONDON, ENGLAND)

(9)

(10)

While travelling on an Uxbridge line train to East Harrow, on a clear day, the Revd. Pitt-Kethly, a lifelong teetotaler, whilst the train was halted on a West Hampstead viaduct, saw a strange craft. It was a platform, reddish brown and grey, the size of a small bus and was travelling at about 30 kph at 36m altitude. During the three or four minutes the object was visible the witness noted about thirty immobile helmeted figures with human faces, dressed in khaki uniforms. Some of them were seated and staring fixedly ahead in a way which reminded him of robots. (FSR 15,3 p.21 - Jonathan Caplan, first hand investigation)

612 31 October 1955

NEAR MELBOURNE (VICTORIA, AUSTRALIA) A motorist was driving on the Geelong road near new bridge works 25km from Melbourne, when he saw a 'huge' dark disc 9m diam rise from the paddock site of the new Western Suburbs cemetery, with a hissing whine, and move over the trees towards Laverton. The machine had lights underneath. (FSR 1,5 p.29)

613 28 October 1955 1830 hrs

BALMACLELLAN (KIRKCUDBRIGHT, SCOTLAND) Maurice Brasier (32) mechanic with the Forestry Dept., was driving home from Newton Stewart along the hill road to New Galloway. Though it had been raining earlier it was now clear. At a place known as Tolnotary or Murray's Monument, he saw a light on the road ahead, bluish in colour. As he rounded the bend ahead, he encountered an elliptical object about 20m long with bluish lights along its side, at an alt. of no more than 12m. As the machine approached Brasier's van engine stalled. He stopped the van and jumped out, as he did so the craft banked to his left, about 18m away, and he could see that it was a huge double saucer with lights along the outer rim which seemed to move clockwise. There was an inner, metallic, dull coloured drum which appeared to reflect the lights. On the underside of the craft were 3 spherical bulges, the top was quite smooth. When it was 50m away, he heard a high-pitched, intermittent buzzing sound, which changed to a series of clicks as it banked vertically between the car and the hill. It was in view for 5 or 6 minutes. A number of other people in the area are said to have had UFO experiences, and the area is reported to have unusual geological properties. (FSR 1,5 p.5 :: FSR 2,1 p.8 :: Flying Saucer News (Bristol) Spring 1956 p.17 :: Cramp II)

614 22 November 1955 0730 hrs

BETLEY Mr CREWE (CHESHIRE, ENGLAND) A schoolboy, Reginald Kent, was delivering newspapers on this somewhat misty morning, when he heard a buzzing sound. He looked round and saw a disc-shaped object with a green light on top, hovering at low altitude as if it had just taken off from the ground. It then moved away northwards, disappearing behind a tree. (Gibbons I p.127)

615 21 December 1955 2300 hrs

WASHBURN (MAINE) Young housewife Roberta V Jacobs was turning out the light to go to bed, when she was struck by a red-orange glow in the dark, then an 'indescribably beautiful' object - a disc surmounted by a cupola, giving an egg-shaped appearance - descended to above her barn roof. The bottom of the craft was revolving at a speed too great for the eye to follow. The object looked like pure gold 'like nothing I had ever seen'. Above the object was a circle of extraordinarily brilliant light, which nevertheless did not light up the surroundings or hurt her eyes. Between the bottom and the cupola a shadow could be seen moving against the glow. Mrs Jacobs felt nauseated, and that the occupants of the craft were observing her and reading her thoughts. The flat bottom stopped rotating, then as Mrs Jacobs contemplated ringing the air-force base, the object and the circle of light quickly moved away in the same manner as she had arrived. The object was soundless. Next morning snow near where the object had hovered appeared to have melted. (Olsen 3-43 - USAF files)

Readers may have noted that INTCAT now gives, wherever possible, the county, province, department, etc. of each place listed. We hope that this will enable researchers to trace more readily details of cases listed, to verify or amend the entries in this catalogue. We are anxious to hear from readers who have particular knowledge of any Type I reports, whether listed here or not.

We regret to announce that due to unforeseen circumstances, Dr Willy Smith has been forced to abandon his plans to prepare a computer file index to the INTCAT cases. We regret the disappointment this will cause to many of our correspondents. We now plan to concentrate on getting a complete INTCAT out by 1980 if possible.

We are pleased to announce that plans are under way for an Italian version of INTCAT, starting from 1900. This will be published in *Clypeus* magazine. (For details write: Eduardo Russo, *Clypeus*, PO Box 10100, TORINO)

We are also pleased to introduce a valued new French correspondent, M. Alain Gamard, 9 Rue Thiers, 78110 Le Vesinet, France, who is making a special study of CEJ reports.

The situation as regards the 1954 wave is increasingly confused. The Nov. 28 Monza case is a definite hoax (Ed. Russo). We hope to publish more on this later, but doubts have now been cast on the hoax label for Marcilly-sur-Vienne. Messrs Bonabot and Gamard are trying to clarify the situation.

Information for, and comments on, this catalogue should be sent to:  
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MANCHESTER, M31 1UE, ENGLAND

Continuing the debate on the New Ufology

JENNY RANDES

looks at the subjective aspects of some

## RECENT U.K. CONTACT REPORTS

When I first came naively onto the UFO scene some 7 or 8 years ago it was through the customary grounding in paperbacks, where I was continually told that UFOs were spacecraft from somewhere, even though I soon discovered the contactees themselves could never agree from where! It is probably this indoctrination in the ETH that attracts people to the subject in the first place. It is also a factor which puts them off when they find that ETH theories tend to have holes in them big enough to fly Starship Enterprise (or Capt. Kirk's ego) through. Many others are not put off, because they just refuse to accept the truth. In this sense truth is a relative term. If Joe Soap wishes to believe in something then he does. Whether or not this is 'true' in a material sense does not matter it is true so far as Joe is concerned, and that is the important point!

A similar situation seems to arise in relation to some UFO witnesses, who experience subjective events in a highly personalised manner. We have had many examples of 'Psychic Contactees' recently, and I feel their study is important to our awakening understanding of the phenomenon.

A typical example is the story of Mrs Lainchbury from Little Lever, near Bolton, Gtr Manchester (1) In 1964 she claims that she was first approached by a being wearing a suit of black rings. He visited her following a malfunction of his craft, which Mrs Lainchbury witnessed. In this initial visit and subsequent ones over a period of three years, the entity, joined later by three others, just materialised and dematerialised in the bedroom. Their origin was given as Pluto, which name was formed by letters in mid-air. The whole experience seems 'unreal' and yet the original sighting apparently left physical traces in the form of burn marks on outside paintwork which have been attested to by many witnesses. They appeared suddenly over the night when the object supposedly malfunctioned.

We must obviously ask about the above case "Did Mrs Lainchbury build this story out of a possibly genuine UFO Sighting?" The alternative, assuming she is not lying, is that the affair did happen as a 'real' event - the entities did appear in physical form in her bedroom. It seems to make little sense, if this point is accepted, to believe that they genuinely came from Pluto, where life forms of their apparent type could not exist. One

(11)

might argue that they had constructed a scenario for Mrs Lainchbury - either changing to a physical form acceptable to her, or lying about their origin. The question then is, why do so? And why direct this deception at this elderly lady?

A case very similar to this concerns a Mrs H, a middle-aged housewife living in Belfast (2). She lives in an area where the current violence is at its height, and she is obviously under great pressure in raising her family. Has this led her to construct an involvement with benevolent space-beings as a personal security for her family.

Mrs H claims that in 1969 she first visited a spacecraft by being 'lifted out of her own body' (cf. astral projection). She was taken from her bed into a huge spacecraft where many entities in bright clothes showed her around. Since then she says she has been back many times, and has been taken all over Ireland in the craft. She has been told many things and has been asked to write a book to try and solve the sectarian strife. She has so far refrained from this, fearing reprisals on her family, but seems to be driving herself, or is being driven, towards this goal. The question which remains is whether this is a personal motivation which is taking an external form, or if there is some objective, external cause.

When the previous cases are studied in detail they do not display typical ufological factors. One might well be tempted to dismiss them as 'irrelevant'. However it must be borne in mind that these experiences were undergone by sincere individuals who had no desire for publicity - indeed quite the reverse. One cannot furnish a simple explanation for them, although one might suspect a psychological one at the root. It is as important to remember that they are meaningful to both witnesses. By any definition they are a type of UFO report, and worthy of our attention.

We now move to a case which has many typical ufological features, but is also highly subjective. This is the case of Mr L from West Yorkshire (3). In February 1976 he claims, in similar manner to Mrs H, that he was transported from bed into a spacecraft. He underwent a medical examination by entities which he described in terms remarkably reminiscent of those allegedly encountered by the Hills (4). The beings were indifferent, but very arrogant, claiming that the witness was "an insignificant being such as a worm". At the close of the encounter he was left paralysed on his bed, while the entities simply disappeared.

If we consider the case in detail too many correlations with the Hills' story emerge. There has been no evidence found to support the idea that the witness had studied this encounter to the extent needed to gain the information which overlapped. On the other hand there is medical evidence to suggest that this was a hypnagogic experience. Here we must ask how it could be that such a 'classic' UFO encounter may be almost entirely subjective.

Finally let us look at two cases from what appears to have been a recent British wave. To any initial view they are objective and important UFO events. But it is interesting to note that although

events. But it is interesting to note that although the scene in both cases is the real world (ie outside the witnesses bedroom), and despite the incidence of more than one witness in each case, there are striking parallels with our previous 'Psychic Contactees'.

On September 3, 1976 an elderly woman and her eighteen year old niece saw a grounded UFO at the little village of Fencehouses, Co. Durham (5). It was a very small object, about 3½ feet by 5 feet, with a smooth glassy surface that the older woman says she touched. On top was a small orange dome, and it was sitting on sledge-like runners of steel or chrome. The witnesses were attracted towards it and appeared to enter a hypnotic state where time stood still. They met two tiny beings with long hair, but no communication ensued. They then lost all sense of time, and the object shot upwards making a humming noise.

A more renowned case concerns Mrs Joyce Bowles and Mr Ted Pratt, who on November 14, 1976 confronted a landed UFO by the side of the Winchester by-pass near Chilcomb (6). The car swerved across the road and apparently hit an invisible barrier. A bearded entity then walked over to the car and looked in. As he did so the engine, which had stalled, started to life. The witnesses do not know how the entity or object disappeared - it was just gone. The area was examined within twenty-four hours, and despite numerous car tracks on the soft earth by the roadside there was no trace of any object having landed at the place where it was supposedly seen. The case has become even more confused since, with claims that the two witnesses were abducted onto a craft and their car teleported several miles. Additionally stories are now emerging of 'psychic' experiences by Mrs Bowles before the original event, including the appearance of ghost-like 'spacemen' inside her house (7).

Quite clearly, what at first are two 'normal' close encounters become subjective cases of a high degree of strangeness. However one cannot adopt a straightforward hallucinatory explanation for a case involving two witnesses.

One of the prerequisites for serious involvement in ufology is an open mind. Most ufologists do not appear to have one - even some of those who think that they do. This does not mean that one is not allowed to think - it is too easy to equate not thinking with having an open mind. The rear guard action one faces from those trying desperately to defend the ETH is amazing, and yet by my own admission we cannot just discount it. Nevertheless I have long since seen it as a more remote possibility.

Until very recently my mind turned towards interdimensional ideas for the origin of UFOs. I fell in love with the Flatland analogy, where we consider a being on a flat surface. A three dimensional object passing through the surface would only be detected at the moment it passed through the creatures two dimensional sensory field. It would be unsensed when it was above or below the surface; suddenly appear, change shape and disappear as it passed through. This seems to fit the phenomenon rather too well to be sheer

coincidence and I feel that some intermixing of a dimensional scale is a probable source of some UFO phenomena.

Whatever theory is true, and it seems more likely that we do not have just one answer, it has to explain two factors. Firstly the apparent co-development of the phenomenon throughout history, since prehistoric times (8); and secondly the manner in which it reflects the social factors of the period, and is subjectively interpreted in line with these.

I hope this brief look at some of Britain's current close encounter cases has made you think. It would be very hard to accept these as evidence of any kind of objective phenomenon. One is led towards a subjective approach. Whether this is entirely a product of ourselves - an unexplained psychological or sociological factor - or whether there is some objective external force which is manipulating our experiences, I do not know. Quite possibly we never shall. At the moment I tend to favour the latter possibility as a result of some personal experiences I have recently undergone (9), but I fully recognise even this evidence is not conclusive and could still point to an internal mechanism for the phenomenon.

It is important for us to continue our studies, whatever the source. There is some hope for the 'diehard' objective reality believers, as there are still radar/visual, photographic, and physical trace reports which seem to point in this direction. However many more such events are shown to have perfectly normal explanations; but there is sufficient reason to believe that there could be unexplained physical phenomena at work in the generation of these reports. Further than that I do not think we can go. There is reason to suppose that the close-encounter event as described in this article may be an entirely different phenomenon to what we normally view as the UFO. If that is true then all our verbal battling concerning 'hardware' versus psychological explanations may be fruitless. We could be studying two different things, and both solutions could be correct.

#### REFERENCES

1. Flying Saucer Review, 22,3.
2. A full report on this case has been produced by the Irish UFO Research Centre, and details are available from John Hind, 19 Cairnshill Ave., Belfast, Northern Ireland.
3. Northern UFO News, August 1976; Awareness, Autumn, 1976; BUFORA Journal, Nov-Dec, 1976.
4. FULLER, J G. The interrupted journey BOWEN, C. The Humanoids
5. Northern UFO News, February 1977.
6. Flying Saucer Review, 22, 5.
7. The News, no 3, for an account of poltergeist activity at Mrs Bowles home.
8. Flying Saucer Review, 15, 6.
9. A full report of the experiences of myself and a close colleague concerning an encounter with someone claiming to be an alien has been published privately. Details from Peter Warrington, 125 Beresford St, Manchester 14.

## LETTERS

Letters on articles appearing in the Bulletin, or on ufological topics in general, are welcomed.

Dear John,

Many thanks for John Harney's interesting contribution on the possibility of quasi-human life forms elsewhere in the universe. I seem to sense a tacit realisation that the whole subject is bedevilled by the fact that terrestrial life is the only sort we actually know, and that on logical grounds it is unwise to generalise from this particular.

It is easy to say that life will arise wherever conditions are right, but this is no more than a truism since the only test of the 'rightness' of the conditions is the emergence of life itself.

It is nice to see his awareness of convergence as a factor in the development of living forms of different ancestry having similar bodily appearance in response to similar environmental conditions. How far one can press this idea in the present context is a moot point as all known man-like creatures are a) mammals and b) primates. The fossil record shows no evidence of quasi-human forms from such diverse but possible groups as reptiles and marsupials, despite the fact that both of these have included creatures with a bipedal habit of locomotion, freeing the forelimbs for manipulative use. Indeed, unless the genus Homo is to be considered in splendid isolation, it becomes necessary to imagine quasi-hominids elsewhere as predated by an earlier quasi-mammalian fauna, itself derived from quasi-reptiles and so on; for their evolutionary family tree to be a virtually identical one to our own. A formidable prospect, which is not made more plausible by invoking, as some people do, an alleged infinitude of 'suitable' planets scattered around our own and other galaxies. Needless to say, no such planets have been detected, hardly surprising in view of the enormous distances involved.

All in all therefore, I am obliged to conclude that the case for advanced life forms in any reasonable distance of the solar system is at best unproved, and at worst statistical nonsense.

Lastly I should like to support John Harney's rejection of silicon as a rival to carbon as a viable basis for life. Nor can I find anything to commend the parallel universe and alternate reality theories beloved of certain UFO writers, but not, I hasten to point out, your contributor, whom I should like to thank again for his succinct and stimulating article.

Yours

Alan Sharp  
Widnes  
Cheshire

## NOTES, QUOTES AND Queries

In Notes, Quotes and Queries this issue we would like to draw your attention to some of the magazines that have come our way since re-launching MUFOB.

Firstly, we would say that any MUFOB subscriber who is not also reading **FORTEAN TIMES** is getting less than half the story! It is a continuing record of contemporary fortean events, with articles and speculation on all manner of controversial phenomena. Its Editor, our esteemed friend Bob Rickard, is one of the liveliest minds (and most literate pens) around our subject. **FT** is now a fat quarterly, £3.00 per year from R J M Rickard, PO Box 152, London N10 1EP. (\$6.00 USA)

FT's American partner is **INFO JOURNAL**, published by the International Fortean Organisation. If covers historical and contemporary forteana, with good treatment of UFOs and related phenomena. Edited by Richard Hall, it is bi-monthly, and a yearly sub. is £5.00, \$10.00. UK readers can take out a joint sub with Fortean Times for £7.00 from FT's address above. **INFO**'s address is 7317 Baltimore Ave., College Park, MD 20740, USA.

Another journal dealing with a wide range of strange phenomena is **ANOMALY RESEARCH BULLETIN**, edited by David Fideler at 7098 Edinburgh Drive, Lambertville, Michigan 48144, USA. Covering mainly (but not exclusively) Michigan events, it is highly recommended. Ufologists will be pleased to see Curtis Sutherly writing for ARB, his views have lost none of their pungency. Subscription rate is £1.50 or \$3.00 per annum, (six issues) from the Editor.

**LANTERN** is an interesting publishing idea; it concentrates on reporting such things as ghosts, forteana, folklore, legends, etc in East Anglia. It is of interest therefore not just to students of the bizarre, but also to local historians, folklorists and any members of the public with an interest and love of their own locality. There are many other parts of Britain ripe for such a magazine. **Lantern** is quarterly, only 85p p.a. (a fantastic bargain) from the Editor, Ivan Bunn, 3 Dunwich Way, Lowestoft, NR32 4RZ.

Yet another journal covering the whole gamut of strange occurrences is **RES BUREAUX BULLETIN**, edited by Mr X (this is his legally adopted name) Box 1598, Kingston, Ontario K7L 5C8, Canada. This is a digest of current fortean news, with regular and extensive coverage of Canadian UFO events. It is published on a regular three-weekly (!) schedule; distribution appears to be by exchange or correspondence, so write first.

(14) **THE LEY HUNTER** is an old-established mag in a new MUFOB-size litho format. Besides the expected articles on leys and alignments, recent issues have covered UFOs (the Winchester Type I case), fairy lore, ghost lights and the Bimini road. An interesting read. £2.00, \$4.00, per annum (six issues) from 'The Ley Hunter', PO Box 152, London, N10 1EP. (The same address as FT)

It is noteworthy that all the above journals cover the world of 'forteana', rather than ufology. It is a sad fact that few of the UFO magazines we have seen in recent months (with the obvious exceptions) have been of a standard comparable to those in this listing. It is becoming increasingly apparent that ufology is but a minor aspect of a mystery of staggering proportions, and that any attempt to study it in detail is bound to fail, especially if that examination is predicated upon the extra-terrestrial hypothesis.

When subscribing to overseas magazines, add 10% to your cheque for exchange commission.

Hugh Burnet's recent BBC TV documentary seems to have stirred up the righteous indignation of many ufologists. I have already seen three UFO journals editorially bewailing the alleged bias and trivialisation of the subject, and veiled hints of the usual 'silencing' operation. It is flattering to imagine that ufology is so important to the powers that be, that they go to great lengths to downgrade our work. Complaints have been voiced that the programme concentrated on the cranks at the expense of serious researchers. I don't happen to think that the programme was too biased this way, but even so this is inevitable in any popular treatment of such an esoteric topic as ufology. Television is an entertainment medium, and sadly for us, nutters on hilltops are far more entertaining than 'serious research'. It's not just ufology that gets this treatment (ask a Rugby League enthusiast what he thinks of Eddie Waring's commentaries) and anyone who expects a TV documentary on UFOs to come out like a reasoned, balanced article from the pages of MUFOB or FSR is just naive. As far as TV is concerned, ufology is on a hiding to nowhere, and its because of showbiz, not sinister silencers!

Northern UFO News, the organ of Northern UFO Network, introduces in its June issue, a coding which it calls a 'reliability factor', which indicates the level of investigation of a UFO report. It calls on other groups and journals to adopt the system, too. It seems a good idea, although we feel the name is ambiguous. Something like 'Investigation Rating' might be better. The code is as follows: LEVEL A, on-site investigation by experienced investigators. LEVEL B, interview with the witness by experienced investigators. LEVEL C, no interview, but witness fills out report form of some type. LEVEL D, written account from witness, but no special follow-up. LEVEL E, unconfirmed report, eg. newspaper cutting.

## BOOKS

ORD-HUME, Arthur W J G. Perpetual Motion  
George Allen and Unwin, 1977. £5.50

In the course of his researches on musical-boxes and antique automata, the author, Ord-Hume, came across many fascinating references to perpetual motion machines, as theoretical concepts and as allegedly working devices. The fascination of such a machine is obvious, it is the lure of something for nothing; which we have been told by endless generations of puritanical elders-and-betters is not only impossible, but also bad for you! Who could resist such a challenge?

Practically no-one, it would seem, and this book describes a parade of ignorance, misguided ingenuity, crackpottery, and downright deviousness. At first perpetual motion was sought as a practical aid to such operations as milling. A water-wheel, besides driving a mill, might also pump enough water back uphill to flow down again and drive the wheel. The book features many charming old woodcuts which show just how this was to be done. Unbelievably a saw-mill was built to utilise this theory in the USA as late as the 1870's. It didn't flourish! Later, perhaps in keeping with the dilletantism of eighteenth century science, the proposals for perpetual motion devices become mere toys, trundling or bobbing along forever, performing no useful function.

Besides the genuine cranks, there were the hoaxers too. For some reason the city of Philadelphia seemed to be a centre for them. Like the tricksters of our own age, they were usually able to find some gullible scientist or learned institution to back their curious claims.

In an interesting comparison, the author says:

I found several mysterious devices which, rather like that small percentage of Unidentified Flying Object sightings, cannot be explained away.

Amongst the self powered mills, the over-balanced wheels and intricate devices involving soggy sponges, there is a clock that worked for 150 years, and only stopped when the building it was installed in was demolished. There are electric pendulums which seem set to swing their way, ringing a little bell, for five hundred years or so. Perhaps not perpetual motion, but as Ord-Hume comments "Nevertheless, I feel that the creation of something... which may continue to show movement for half a millenium, however it achieves that, is something deserving of more than passing mention."

The penultimate chapter looks at the perpetual motion possibilities of the nuclear age. Maybe, it concludes, we have the perpetual motion machine, the something for nothing machine, in the form of the fast-breeder nuclear reactor, which produces more fuel than it uses.

And sadly, that may prove to be all too perpetual!

- John Rimmer.

STEMMAN, Roy. Visitors from Outer Space  
Aldus Books, London. 1976. £3.25

Some UFO books are sensational and silly; some are very silly. Yet others are more ridiculous than anything dreamed up by the Monty Python team. There are other UFO books which are worthy and informative, but they make heavy demands on the casual reader. So how do you get your friends to share your informed interest in UFOs? The answer is simple - a coffeetable UFO book. This is such a book. It is skillfully written with just the right degree of over-simplification and superficiality and is lavishly illustrated.

The blurb asserts that the book "provides a balanced history of the whole UFO business", and by coffeetable standards, it does.

Most aspects of the subject are covered, including the speculations of von Däniken, but his critics are also quoted. There is an interesting account of the claims of the contactees, accompanied by some excellent illustrations.

Although the subject is presented in a way calculated to have the maximum popular appeal, the standard of accuracy seems fairly high. I would quibble however with the statement (p69) that "no-one has found the answer" to the sightings of luminous wheels by ships in the Persian Gulf. This phenomenon is caused by bioluminescent organisms in the sea. There is not enough space here to discuss the details, but readers who are interested in this topic will find reports of such sightings, accompanied by expert comments, in the journal The Marine Observer, published by Her Majesty's Stationery Office.

Considering the high quality of the printing and the large number of full-colour illustrations this book is well worth the price, if you are looking for a ufological conversation piece with which to grace your coffee table.

- John Harney

HAINING, Peter. Ancient Mysteries. Sidgwick and Jackson, 1977. £5.50.

A quick spin, in coffee-table format, through the familiar territory of Hollow Earths, Lost Worlds, ABSMs, Monsters, UFOs, and the rest. There is little here that will be unfamiliar to most of our readers (although much of the chapter on 'Phantom Islands' was new to me), and much that will be all-too-familiar; even Palmer's 'Hole in the Pole' photo gets brought out for an airing. The treatment may whet the appetite of newcomers to Ufology and Forteana, but the inadequate bibliography will not help them dig deeper. A pity, as the attractive format and illustrations will

attract the casual browser. With a little more original research and a little less reliance on the perennial old rehashers this book could have been a worthwhile proposition.

- John Rimmer

STORY, Ronald. The Space Gods Revealed. New English Library, 1977. £4.50

Several recent books have contained replies to Däniken's 'Ancient Astronaut' theories, and as a result some of the ground Story covers is not new. However the book still contains enough original material to be recommended. Most of the book comprises a comparison between Däniken's ideas on Egypt, South America, etc. and what is really known of these areas. Thus he shows that far from being products of a super-technology, the pyramids of Egypt evolved by trial and error from structures showing no architectural skill to the later achievements of the Pharaohs. Similarly, the Palenque "Astronaut" carving is shown to simply depict several well-known themes in Mayan art.

A chapter on the Nazca lines introduces an original element into the debate. Story refers to recent theories that the Nazcan builders may have had hot-air balloons, using them to plan the shapes; an interesting example of how those genuinely unsatisfied by orthodox explanations of archaeological mysteries can often explain them by postulating ancient technical developments far less extreme than Däniken's suggestions.

One area where Story goes further than other writers is in attacking Däniken's integrity. Unlike most of the earlier critics he is aware that ufologists like Leslie, Trench and Jessup had advanced identical theories years before Däniken, only to have him shamelessly plagiarise their works. Der Spiegel's exposé of the phoney nature of Gold of the Gods's account of Däniken's visit to a mysterious cave system in South America is described; there are quotes from a Playboy interview in which he indulges in his habit of retracting at once any claims which are critically questioned. In this interview, published August 1974 he retracts statements about the Piri Re's map, yet in his March 1975 London lecture he repeated his old claims about the map. (MUFOB NS 1)

After an impressive demolition job, Story asks why Däniken has achieved such popularity. Part of the answer is suggested in a contribution by Thor Heyerdahl in which he criticises himself and fellow archaeologists for being just contemptuous of those who bought Däniken's books, and not troubling to refute them in detail. In general terms Story sees the 'Ancient Astronaut' theory, like the contactee cults, as an attempt to fill the gap left by the decline of organised religion and create a mythology for a scientific age (an idea examined by Peter Rogerson in this Bulletin).

It is pleasant to see the pseudoscientific drive, which has engulfed the bookshops in the last few years, being challenged. However it is to be feared that sensationalism will always have the advantage, as making inaccurate statements and copying chunks from other sensational books will always be easier than finding the facts.

- Roger Sandell

## REFERENCES from page six

1. See CAPRA, F. The Tao of Physics, (Fontana, 1976) for an adventurous viewpoint on modern physics.
2. MUFOB ns4, for an account and discussion of this case
3. NUFON News 27. Mr L's metachoric experience contains features also encountered in 'real' abduction cases.
4. As quoted in MOSS. Thelma The Possibility of the Impossible (Routledge 1977). Bach's use of 'fable' to convey philosophical concepts should be compared to Castaneda.
5. The next few paragraphs are based on the second part of a talk given to BUFORA at the Birmingham Conference, November 6th, 1976.
6. SAFART, Jack in MISHLOVE, Jeffery, The Roots of Consciousness (Random House, 1976) lists a number of similar results in high energy particle research. Older textbooks of chemistry list dozens of anomalous compounds and even mystery elements. The history of the noble gas compounds has some unusual features. Perhaps the 'absurd' in frontier sciences can alert us to the 'absurd' in more conventional science.
7. BONABOT, Jacques and GAMARD, Alain, in personal communications.
8. Among the several lines of connection which can be traced are the controversies around the Psychic Surgeons of Brasil and the Phillipines, where commentators fail to see that what is a 'trick' to us, is most profound and meaningful within the shamanistic tradition, within which the chicken entrails 'really become' the disease which afflicts the patient. (ELIADE, Mercia, Shamanism, Princeton, 1964) Compare with the symbolism of the Christian Mass.
9. Note the symbolism of the Beit Bridge case - being a helpless prisoner in ones own car, under the control of a stranger, while the real self is in a symbolic other place. Add to this the symbolism of the empty African bus, which to a white South African could symbolise the emptiness of the instinctive side of life. Laing reported similar themes in the dreams of pre-psychotic patients. One cannot over emphasis the nightmare quality of the abduction experience. Its global and collective nature suggests a general psychic crisis of western man.
10. As popularised by Clifford Wilson, etc.
11. PROGROFF, Ira. Jung's Psychology and its Social Meaning (Anchor 1973)
12. ELIADE, Mercia, Myths Dreams and Mysteries. (Fontana)
13. DIONE, R L, God Drives a Flying Saucer (Corgi, 1973)
14. Discussed in Mishone, op.cit., also private communications from Jerome Clark.
15. LE SHAN, Lawrence, Alternate Realities (Sheldon Press, 1976)

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